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Among the startling metaphors of Gorgias, Longinus cites the phrases, 'Xerxes, the Zeus of the Persians', and 'vultures, living tombs'. The latter conveys a distinctly Persian note to anyone who recalls the Parsi mode of disposing of dead bodies, and it is tempting, though perhaps somewhat far-fetched, to see in it a reference to this practice. Again the sentence, *ὥσπερ δὲ ἐκ σαπροῦ καὶ βέοντος συνοικίου ἀσμένως ἀπαλλάττομαι*, quoted as his in a passage of Arsenius, and applied by him to the body, reveals the characteristically Asiatic contempt for the flesh which we have already seen to be a feature of Indian philosophy.

It may naturally be felt that these quotations wrenched from their context are unfair to the author, but the reviewer must maintain in sorrow that they are perfectly just illustrations of the proofs and the inferences that fill the greater part of the book, for the chapters which deal with the subject proper are of a piece with the long Introduction. Through the chapters Soma and Dionysos, Dionysos Bromios and Soma Kanikradat, The Orphic Dionysos, and Osiris, the reader wades most of the time through a mass of similar arguments. The reviewer cannot refrain from stating frankly that it has happily been a long time since it was his misfortune to read so much nonsense set forth with so great a parade of learned matter as he has had to do in reading this book. He earnestly recommends all not to waste their time as he has done, unless indeed they are in search of a dreadful example.

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CLIFFORD H. MOORE.

The Electrum Coinage of Lampsakos. By Agnes Baldwin. New York: The American Numismatic Society (1914). Pp. 34. Two Plates.

The electrum money of Lampsakos is sometimes regarded as one of those coinages which attained the character of a more or less international currency. It would seem, however, from the comparatively small number of specimens extant, that it was nothing like so important as the electrum of Kyzikos, or as that of Phokaia and Mytilene¹ in the fourth century, not to mention the beautiful gold staters which Lampsakos itself issued in the fourth century, and of which Miss Baldwin published a very useful study in 1902. The Lampsakene electrum appears to be mentioned only in a small group of Attic inscriptions, and never in literature. Nevertheless there is some indication that the Lampsakene authorities, in avoiding any sensible modification of the archaic style of the reverses of their coins, and in declining to inscribe the name of their mint on them, were consciously following the example of Kyzikos; but they did not go so far as to subordinate the city-arms (the forepart of a winged horse) to some other type, changing with each issue, as the Kyzikenes did, doubtless with a view to appealing to the outer world. It is to these comparatively

rare electrum staters of Lampsakos that Miss Baldwin has devoted a careful and exhaustive study.

She deals with various other problems by the way, and demolishes one or two fetiches; but the main object is the classification of the series and its division into three groups, instead of the two heretofore generally recognized. The latest group, which consists of a number of specimens of a single issue, all marked with the letter Ξ and all struck from the same pair of dies, she dates about 450 B. C., and it is doubtless coins of this group, or of one near to it in time but perhaps no longer extant, that are mentioned as 'gold Lampsakene staters' in the accounts of the Athenian epistatai of about 434 B. C. These coins differ from those which Miss Baldwin places in an earlier group only in their more advanced style and in certain minute details, which it would be out of place to discuss in a non-numismatic publication. This earlier group she dates to the end of the sixth century². I must confess that I do not see so great a gap in the development between this group and the coins with Ξ as would justify the assumption of an interval of some fifty years between them; and I am inclined to think that the series which Miss Baldwin would regard as ceasing with the Ionian Revolt may really come down much later. There is a third group of staters, with a palmette above the winged horse, of different style and fabric from the others and of a different weight. It is now generally agreed that these belong to the period of the Ionian Revolt, and form part of a more or less uniform set of coins issued by Chios and others of the revolting states at that time. I believe that the suggestion which has been made that these various coins were struck not at the cities whose types they bear but at some central mint, such as Chios, affords the only possible explanation of their uniformity of style and fabric. With this explanation the difficulty of fitting the 'Revolt' stater of Lampsakos into the regular Lampsakene series disappears. We may regard the regular electrum as beginning a little before 500 B. C., and extending well into the fifth century, and the group with Ξ as the last extant issues of a fairly continuous, though not plentiful series. In saying this I am well aware that a prolonged study of all the varieties of any series trains the eye to see lines of development which are imperceptible to one who has examined only the few specimens available in any one Museum, and in so far it is possible that I have not fully appreciated the force of Miss Baldwin's arguments from style. But, whether one accepts them or not, one cannot fail to be grateful to her for her laborious investigation. It is only by such patient work on die-varieties and similar minutiae that the arrangement of apparently uniform series can be made out.

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¹Miss Baldwin regularly uses the strange form "Mytilenai" in this paper, as she had used "Smyrnai" in an earlier one; she might as well write 'Lampsakoi'. "Parasemata" is another 'excessive' plural.

²In the earlier part of her paper she allows that these coins extend later than 500 B. C., but afterwards she comes to the conclusion that they stopped at the time of the Ionian Revolt.